trance or swoon of concentration, unable to go back,, while imprisoned in that form, to its real self, to the integral conscious being and the integral force of conscious being which it has put behind it, of which in its ecstatic trance of mere working and energy it has become oblivious. Prakriti, the executive Force, becomes unaware of Purusha, the Conscious Being, holds him hidden within herself and becomes again slowly aware only with the emergence of consciousness from this swoon of the Inconscience. Purusha indeed consents to assume the apparent form of itself which Prakriti constructs for it; it seems to become the Inconscient, the physical being, the vital being, the mental being: but in all these it remains still in reality itself: the light of the secret conscious Being supports and informs the action of the inconscient or emergingly conscious energy of Nature.

The inconscience is superficial like the ignorance of the waking human mind or the inconscience or subconscience of his sleeping mind, and within it is the All-conscient; it is entirely phenomenal, but it is the complete phenomenon. So complete is it that it is only by an impulsion of evolutionary consciousness emerging

into other
forms less imprisoned by this inconscient method
of working that it can come back to itself, recover
in the animal a partial awareness, then in man at
his highest some possibility of approach to a first
more complete though still superficial initiation of
a truly conscious working. But still, as in the case